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# CLASSICAL WEEKLY

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WHOLE NO. 834

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# CLASSICAL WEEKLY

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## REVIEWS

**General Language.** By L. M. Bugbee, E. M. Clark, P. S. Parsons, and D. B. Swett; pp. xvi, 509. Boston: Sanborn, 1937

This book offers a course in general language for Junior High Schools. It has grown out of a number of years' experience in teaching such a course in West Hartford, Connecticut. It is intended to give 'the pupil real contact with the possible difficulties of the language as well as giving him a truer appreciation of its cultural worth. . . . The pupil is to obtain a true estimate of his own interest in and appreciation of the language and his ability to master it' (iii).

A fifty-page introduction gives a brief history of the origin and development of language, of the alphabet, and of printing. It also includes an account of the Indo-European family of languages. After this, about 100 pages are given to each of the following: Latin, French, Spanish, and German. Fifty more pages contain material for word study, and thirteen at the end contain a smattering of Italian. Each of the parts devoted to the four main languages contains a great deal of material on the culture and history of the country where it is, or was, spoken.

The modern language parts are quite well done, and the authors say that they are 'specifically grateful' to some six scholars who helped them with these parts (xvi). The word study paragraphs, which are quite numerous, are good, especially those in the Spanish part.

A book on language should avoid infelicities of English. The following quotations show that this book is not free from them: Not very long ago, comparatively, we find that there are no stories written in the English language (5); doubled consonants are both pronounced (64); <words of a certain kind are accented on the antepenult> otherwise usually, and always in words of two syllables, the accent is on the next to the last syllable (65).

But readers of CW will be most interested in the Latin part, which is given first place among the languages. There are a large number of blunders. E.g., the Colosseum is said to have seated 80,000 on page 56; 50,000 on page 138; even the smaller figure is too high; the Pantheon is said to have 'in its rotunda the shrines of a circle of pagan gods' (56). The authors' queer expression may attract as much attention as their failure to realize that a few kings of Italy, and Raphael himself, not shrines of pagan gods, are in the Pantheon. Pompeii was sealed in lava (57); (a later statement does mention the pumice). 'Each Roman colony thought it necessary to have a Capitoleum' (sic!) (63); autumnus is said to be derived from auctumnus (485); the Romans get the credit for naming the days of the week after the planets (484); we read (123) a most astonishing statement, intended, no doubt, to say precisely the reverse of what it does say, and showing an amazing misunderstanding: '*hospites* formed a valuable part of Roman society in that they gave to strangers a protection which at that time could not be bought or depended on.' Travelers who come to Rome from Pompeii are said to have seen the Coliseum (125); the Fiat automobile is said to have derived its name from the Latin verb fiat (96)<sup>1</sup>; the italicized words in the following phrases are called gerunds: *drinking* horse, *sleeping* dog (among others found on page 11).

A hasty count reveals at least 54 incorrectly marked Latin vowels; a cithara is a harp (81); the accent is put on the antepenult in administrat (97) and the penult in revocat (118). We are told (71) that 'usually in Latin the adjective follows the noun it modifies' and 'when two adjectives modify the same noun, one precedes, the other follows.'

<sup>1</sup> The name is made up of the initials of Italian words standing for 'Italian Automobile Factory of Turin'.

Directions for pronunciation are given well enough in the proper place. What will teachers and pupils do about the rhymes which are found in a song (77): *discessit with pascit; luce and curiosa; soporem and auram*?

Latin Gaius is everywhere English Caius (485, et al.); a synonym is 'a word sharing its meaning with another word' (462); a great many English-to-Latin sentences belong to that vicious saccharine-silly class, e.g.: Lucretia brings the white violets to the altar (94); Marcus places a dove on the altar (124); On the street Marcus looks at the slaves who are carrying figs (108); The girls walk near the fish-pond where the beautiful music is sounding (90). What fun Mark Twain would have had with these!

Objections could be raised to many extravagant statements made in the brief descriptions of Roman life. I do not think that selections from Cato on farming and from the Vulgate are suitable to test the student's interest in classical Latin.

But the most impressive feature of this Latin part of the book is the made Latin. It is devoid of style, smoothness, and often of sense. Let the reader writhe as he reads these: *hodie est comoedia Plauti* (120); *unus gladiator cadit* (141); *metam appropinquant* (132, bis); *Galba Romam mox it* (124); *Iter Romam* (title of story, 124); *miliarium distantiam a Neapole dat* (125); *magister Marco* (sic!) *poeticam Graecam docet* (115); *Julia et mater domesticum* (household) *administrant* (99); *Quis stolam non gestant?* (78); *Marcus geographiam parat* (82); *quadriremis Plini historici* (sic!) *est in sinu* (141); *toti amici dicunt 'Feliciter'* (136); *possunt qui* (sic!) *posse videntur* (138).

These fearful and wonderful examples may well give food for thought to those who do not fully realize the pap that is being fed to thousands of pupils in the name of Latin. Here, in a serious book that has good material for the modern languages, is a jerky style with egregious grammatical errors, and not infrequently a literal rendering of the English idiom combined with non-classical Latin words. *Me miserum!*

JOHN FLAGG GUMMERE

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**La consolation latine chrétienne.** By Charles Favez; pp. 190. Paris: Vrin, 1937

This is a scholarly study of Consolation in connection with Death. It is based on the funeral addresses and other writings of four Latin Christian writers, namely: Cyprian (200-258), Ambrose (340-397), Jerome (331-420) and Paulinus (354-431). The influence of the Greek and

Roman pagan authors is first traced both as to form and content, and then the influence of the Bible and Christianity is likewise examined. The author finds frequent and extensive direct and indirect contacts with at least 50 pagan writers, which proves that these four Church Fathers were well acquainted with classical literature and Graeco-Roman religion and philosophy. But it must not be supposed that the Latin Christian writers proclaimed a pagan message of comfort in their sermons and letters. They add something new, something Biblical and Christian—a higher morality, a justification by faith, a Savior in Jesus Christ, the cross, resurrection, eternal life in Heaven. The book is brief, orderly, easy to read. It has a bibliography of good references in French, Italian, German and Latin and over 600 footnotes.

O. M. NORLIE

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**Plutarchos' Leven van Aratos met Historisch Topographisch Commentar.** By W. P. Theunissen; pp. xx, 327. Nijmegen: Berkhout, 1935

**Plutarch's Life of Aratus with Introduction, Notes and Appendix.** By W. H. Porter; pp. cv, 96. New York: Longmans, 1937. \$2.00

**Plutarchi Vitam Arati edidit, prolegomenis commentariisque instruxit** A. I. Koster; pp. lxxxviii, 144. Leiden: Brill, 1937. 6 glrs.

The publication at this late date of three elaborate editions of Plutarch's Life of Aratus within a few years is all the more noteworthy, because the life and character of this conspicuous figure in the Greek history of the third century B.C. have always attracted such attention on the part of scholars that the possibility of new discoveries leading to the final solution of time-honored problems would seem very remote indeed. I shall endeavor to acquaint the reader with those topics which each author, working upon the identical subject quite independently of the other two, has elaborated more fully or particularly and, where all three necessarily discuss the same topics, to what extent they differ in their treatment of them in scope and general results. The surmise that the problems connected with Aratus have not been brought nearer to a solution is fully confirmed. This fact does not militate against the verdict that every historian interested in the subject will be in possession of all the facts now ascertainable if he consults all three editions, since each contributes something lacking in the other two.

The far wider scope of Theunissen's investigation is made manifest at the outset by his all but exhaustive bibliography of 16 pages, Koster's

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conspectus taking up but two pages, while Porter's cites only 21 modern contributions. Theunissen deals with the historical background of the activity of Aratus but briefly; on the other hand Porter's treatment of this topic (xx-xxviii) is one of the outstanding features of his book, while Koster virtually ignores the subject. The chronological tables of the life and times of Aratus (287-299) as compiled by Theunissen constitute a most useful survey which in their fulness find no counterpart in the other two. The same holds good of his topographical chapters, upon which he lays special stress, ten maps serving as illustrative material. Another outstanding chapter, the most original in the book, is entitled 'Critical comments on the career of Aratus in antiquity and modern times' (300-313), followed by a thoughtful and impartial characterisation of Aratus (314-322). As is well-known Aratus' career was full of vicissitudes, triumphs and failures alternating in rapid succession. As 'nothing succeeds like success', the estimates of his life work varied considerably. It was therefore, a happy idea of Theunissen's to collect these widely scattered and diverse criticisms for the benefit of the reader and to append at the close his own appraisal. Two obstacles seem to militate against a just and objective appreciation of Aratus the statesman, the military leader and the man. One of them is the misfortune that we owe the vast bulk of our information to an autobiography, a mode of composition notoriously not the most authentic and reliable purveyor of historical truth. The Memoirs of Aratus are demonstrably no exception to the rule, the contrary statement of Polybius notwithstanding. The other fact, not sufficiently emphasized or recognized by ancient and modern historians is the observation that the Greece which Aratus tried in vain to restore to its pristine glory was 'Greece, indeed, but living Greece no more', so that all efforts in that direction were doomed to failure at the very outset. What most impresses a student of these turbulent times or ought to do so, is that the capture of towns, the battles that were lost or won, the abortive activity and rivalry of leagues and symmachies seem all to partake of an opera bouffe character. For the performances invariably take place on very narrow stages, the actors being all ambitious to pose as protagonists, a tendency always fatal to a successful ensemble. I note with pleasure, that Theunissen unhesitatingly rejects the theory of Beloch who refuses to recognize a personality as a powerful factor and effective agent in shaping human affairs and determining historical movements. What the so-called leaders in Hellenic lands at the time lacked completely was the quality of genuine greatness,

not to say genius, a verdict which even Plutarch, an avowed eulogist of Aratus, as his occasional criticism shows, would readily have admitted as just. Such chapters are lacking in Koster and Porter. On the other hand, Koster in a way compensates for this deficiency by a valuable discussion 'de vitae compositione et scriptoris arte scribendi' (xxviii-liii).

Plutarch's text as given by all three need not detain us long. It is virtually a reprint of Niegler's standard text. Theunissen and Porter also reproduce his critical apparatus. The former also gives a Dutch translation which I do not feel competent to evaluate. It frequently expands the original. So far as I have examined it, I have not found any serious errors of interpretation. I have noticed only four departures from the basic text in Porter, one by Henry (18.6) and three others (25.3, 43.5, 55.3) by the editor himself. They are all plausibly defended. From the text we naturally turn to the exegetical commentaries. Of the three Theunissen's far exceeds in bulk (133-285), Koster's taking up 90 pages and Porter's 45, but in rather small type. They are the first commentaries worthy of the name and vary considerably in contents, Porter paying more attention to textual difficulties, Koster to syntactical and lexicological usage without, however, neglecting historical interpretation. They all reveal thorough knowledge of Plutarch's style and method of work.

With no predecessors at their disposal their detailed exegesis called for considerable learning and original research. There remains the great question regarding the sources of Plutarch, the use he made of them and the degree of the trustworthiness. The question largely depends upon the fulness and character of the information accessible to Plutarch. What all three editors have to say on this all-important topic lacks novelty and is in consequence of little value, save as a convenient repository of the facts so far established. The editors would have earned the gratitude of many students of Plutarch (Theunissen particularly seems not to have been cramped for space) if they had delved into this matter more deeply, for a mere acquaintance with the biographical method of Plutarch, so far as it is of a general character, will not suffice, as each vita must be investigated as if it were an isolated production. Thus the vita of Aratus under notice is unique in that it is ultimately based upon a bulky autobiography (the first of its kind) and it remained far and away the chief source for all successors who attempted to write the story of his deeds, viz. Phylarchus, Deinias, Polybius, Trogus Pompeius, preserved to us in the dry-as-dust epitome of Justin, and in Plutarch.

The hypothesis has been advanced by some scholars<sup>1</sup> that Plutarch did not make use of the *Memoirs of Aratus* directly, a strange hypothesis in view of the fact that he quotes from them repeatedly. But quite apart from its intrinsic improbability this supposition is disproved by the simple fact universally admitted that Plutarch in his *Life of Cleomenes*, who also plays a conspicuous role in the *Life of Aratus*, consulted these very *Memoirs* at first hand. As but few fragments of this work have survived, it will, of course, always remain a hazardous undertaking to determine even approximately the extent of Plutarch's indebtedness to it or to the other predecessors mentioned above. All that can be asserted with confidence in this particular case is that all acts (and they are quite numerous) in which Aratus is criticized more or less unfavorably cannot have been culled from his own *Memoirs* directly or indirectly. They must have been due to some other author consulted by the biographer or, what is by no means unlikely, may have emanated from Plutarch himself. The apportionment which Theunissen and Porter especially have undertaken must, therefore, be regarded with due caution and the same applies to Plutarch's direct or indirect indebtedness to Phylarchus, Deinias and Polybius. Porter cites, without comment, concerning these Aratean *Memoirs*, two critical remarks that seem to me contradictory or incompatible. Polybius describes them as 'exceedingly truthful and clear' whereas Plutarch tells us that they did not profess to be an artistic history, but were rather an improvised record hastily put in writing. As the veracity of the autobiography must at times be seriously questioned and as many narrative portions in Plutarch's *Life* are anything but clear, it seems not improbable, that it was Polybius rather than Plutarch who did not possess a first hand acquaintance with this primary source. To solve this problem it were advisable to compare with meticulous care the extant portions of Polybius with the corresponding parts of Plutarch, a comparison which is still lacking.

In conclusion, I repeat that each of the three editions here noticed has virtues of its own and cannot therefore be neglected with impunity. It is, however, a matter of regret that the far more exhaustive and informative work of Theunissen will be seriously hampered in its circulation by its having been written in Dutch, a difficulty which his two rivals will not have to encounter.

Berlin

ALFRED GUDEMAN

<sup>1</sup> So again F. Jacoby, *Fragm. d. griech. Hist.*; II D, pp. 654-656. This monumental work and *Misch, Gesch. der Autobiographie* I, 12, 2, ought not to have been ignored in the bibliographies of the three editors.

**Horace and the Spirit of Comedy.** By Edward Kennard Rand; pp. 39-117. Houston: The Rice Institute, 1937. (The Rice Institute Pamphlet, Vol. XXIV, No. 2)

George Meredith in his *Essay on Comedy* includes among those imbued with the Comic Spirit only Terence from the roster of Roman writers. Professor Rand in this series of three lectures<sup>1</sup> leaves no doubt in the minds of his readers that the Venustian bard also deserves a place among this group of 'banqueters at the feast where only the rarest vintage of merriment is served.' The first two lectures, entitled, respectively, *The Start* and *The Attainment*, are concerned with the comic elements in Horace's poetry. As early in his career as 35 B.C. when the first book of *Satires* was published, Horace had mastered the art which Meredith eulogizes. Mr. Rand concludes his first lecture with the statement that 'if Horace had died after the little book <Serm. I> had been signed, it would remain the monument of a well-rounded life kept genial and sane by the Spirit of Comedy.' The further development of this spirit is traced in Horace's later work, particularly in the second book of *Satires* and in the *Epistles*.

In the third lecture Horace retires to the background while the spotlight is thrown upon one of his successors, who, instead of having celebrated a bimillennium, has achieved a mere quatercentenary. This appreciation of Erasmus, written in Mr. Rand's inimitable style, links the author of the *Praise of Folly* to the choice spirits whom Meredith has enumerated. Upon him is conferred the title 'a friend of comedy and of Horace.'

DOROTHY M. ROBATHAN

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**Athenaei Dipnosophistae.** Vol. II, **Athenaei Dipnosophistarum Epitome**, Part one. Edited by S. P. Peppink; pp. xxiv, 181. Leiden: Brill, 1937. 7.50 gldrs.

This book forms the second volume of a projected edition of Athenaeus, based on the *Epitome* of that author. The first volume was noticed in CW 30 (1937) 225-226. The publishers' claim that this is an *editio princeps* stretches perhaps unduly the meaning of that term, since the material, at least in its general scope, has been known for many generations. Nevertheless, scholars will welcome this presentation of the text as it is given in the Paris and Florence excerpts. The present volume includes

<sup>1</sup> Delivered on the Sharp Foundation of the Rice Institute, January 12, 13, and 14, 1937.

that text from 74a to 365e, and the differences from the text in A (Venetus) go far to establish the independence of the text in the Excerpts and in Eustathius.

Starting with Kaibel's probable assumption that the earliest abbreviation of Athenaeus' work dates from the sixth century, like that of the *Geoponica*, Peppink in his prolegomena discusses the practices of other epitomes, such as the compendia of Diogenes Laertius, Josephus, Philostratus, and Cassius Dio. He dates their present form in the eleventh and twelfth centuries. To understand these shortening processes, it is instructive to take, for example, Book VIII, which, as I have pointed out elsewhere, has a very small number of obvious lacunae. In not a few instances the Excerpts offer better readings for single words, or a more logical order of sentences, than the fuller text of A, as printed by Kaibel and in the Loeb Edition. And yet the reader ends his examination of the two traditions with a feeling of gratitude that A, with all its faults, is still extant. Peppink rightly prints the Excerpts as he finds them, etacisms and all.

C. B. GULICK

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**Erziehung und Führung.** Versuch über Sokrates und Platon. By Dieter Roser; pp. lx, 54. Stuttgart: Kohlhammer, 1936. 3.60M.

The problem of distinguishing Socrates from Plato in the dialogues is always important and interesting. Roser approaches it through a study of the religious views of the famous teacher and his pupil as they are reflected in the earlier dialogues written while Plato was still under the influence of Socrates, and those of his later period when, following the violent death of his beloved master, his views underwent a radical change. Although the titles he uses, Socrates, der Erzieher, Plato, der Führer, would seem to have certain contemporary overtones, Roser confines himself to a study of the two philosophers and is not interested in tracing modern trends to ancient thought.

Socrates, the believer, stands in sharp contrast to Plato, the agnostic. For Roser is convinced that Socrates believed with all his heart in the gods. It was they who gave men the laws of the state and the compelling duty to obey them; the old virtues of ancestors and the privilege of emulating them; the dictates of the oracle and the necessity of seeking its guidance; a warning *daimonion* and the obligation of heeding it. Out of this profound faith, there grew a respect for state and laws which bound the individual to society. Out of this Socratic piety came the sincere conviction that only the gods had knowledge—the conviction

that he knew nothing and that man must look to the gods for guidance in the way of right living. And it was with this conviction that Socrates imposed upon himself the task, not of setting up new rules of conduct, but of breaking down men's confidence in themselves, as individuals, and substituting therefor a complete reliance upon the gods. Roser goes so far as to question Socratic utilitarianism, claiming that Socrates used such a system of ethics only to persuade men, too obstinate and selfish to heed the promises of a more remote but inevitable gain.

In contrast to this concept of Socratic 'modesty', piety, and a totalitarian state are what the author calls Platonic pride, lack of faith in the gods, and complete independence of the individual. With Plato, man becomes a free agent; the gods do not concern themselves with him 'weder helfend, noch neidisch-straftend'. Man has a choice; he can decide upon right or wrong living, upon 'Gottähnlichkeit' or 'Tierhaftigkeit'. All he requires is strength. That strength, for Plato, is wisdom. With it man may become like the gods, enter their world of immortality and there learn the Idea of the Good. With it man may build a new state and lead others, through specialized training and education, to that same wisdom.

Somewhere between these theories of the pious, unassuming educator, relying upon a 'göttlich-gewirkte Natur' and those of the proud leader, relying upon 'menschliche Kunst' is a middle course. That course can be found in the Laws of the still more mature Plato.

BLUMA L. TRELL

New York, N. Y.

**The Text of the Greek Bible;** a students' handbook. By Frederic G. Kenyon; pp. 264. London: Duckworth, 1936. 5s.

Sir Frederic has given us in this small, attractive volume a most serviceable survey in brief compass of what the Bible student needs to know. The following seven subjects are discussed: Books in the First Three Centuries; The Greek Old Testament; The Manuscripts of the New Testament; The Versions and the Fathers; The Printed Text, 1516-1881; Textual Discoveries and Theories; The Present Textual Problem.

In a book that is so good it is hard to pick out the points that should be especially praised. Perhaps to the young student the introductory chapter will be most surprising, for here we find a brief discussion by a master of a problem that is basic for the study of the manuscripts of the Bible. In the Bibliography for the chapter I miss Birt, *Das antike Buchwesen*, a book quite out of



date on many matters, but which the student dare not disregard, because of its complete citation of pertinent passages in classical literature. The last two chapters on text discoveries and problems are also most sane and helpful. Here the editor of the Beatty papyri can speak with particular authority.

As this is a volume that will probably continue in use by scholars, I venture to add some minor points noted in my reading, where a change may be suggested: p. 19, line 21 seems to exaggerate the evidence against the inclusion of the Pastoral Epistles in the Beatty Paul (see also p. 73); p. 20, line 26, the words 'repeatedly faded' seem strange; pp. 22, 85 and 86, the Vatican and Sinaitic manuscripts are dated either 'early in the fourth century' or 'before 350,' though Gardthausen and Schubart place the Vaticanus after 367 A. D. and the Sinaitic about 400; p. 44, line 21, read Eccles for 'Eccles'; p. 45, line 21, 'slightly most agreement'; pp. 46 ff., three forms of the adjective Hexaplaris, Hexaplar, and Hexapla are used indiscriminately; p. 61, lines 4 ff., the Akkumimic Minor Prophets at Vienna is ignored or included under the term 'not extensive fragments'; p. 101, W. Codex Washingtonianus. In this the first quire of John is stated to be an addition of the seventh century and its text to be of the common Byzantine type. It is true that this quire is different from the rest of the manuscript, but whether older or younger is undetermined. Its text is a mixture of Alexandrian and so-called Western readings without a single variant, that has Byzantine support only.

It is, however, ungracious to enumerate slight slips in so excellent a book. Its circle of users would be much enlarged if translations of the notable Greek variants were regularly given as in the tables on pp. 216-218.

HENRY A. SANDERS

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**Olympia.** Photographed by Walter Hege, described by Gerhart Rodenwaldt; pp. 54, 52 figures in text, 94 plates and frontispiece. London: Sidgwick and Jackson, 1936. 21s.

This handsome quarto volume is a worthy companion to the book on the Acropolis of Athens produced a few years since by the same collaborators (Die Acropolis, Berlin, 1930). As the precedence given to Dr. Hege's name on the title-page indicates, the work is primarily a collection of illustrations of the site and of its chief architectural and sculptural monuments. The text provides a well-proportioned and interesting introduction to the plates, including an account of the

natural features of Olympia and of its mythical and historic traditions; discussion of the development of the Altis and its principal buildings; and interpretation and appreciation of the most important sculptures of Olympia: the pediments and metopes of the temple of Zeus, the Nike of Paenionius, the Hermes, and the bronze head of a boxer. Since the book is designed for the layman rather than the professional archaeologist, Dr. Rodenwaldt does not argue his opinions on controversial subjects in detail. But it may be noted that like most students of Greek sculpture, he rejects Pausanias' attribution of the pediment sculptures of the temple to Paenionius and Alcamenes; that he follows Pfuhl's restoration (Jhrb. des deutsch. Archäol. Inst. 21 [1906] 154) of the east pediment; that he does not question the authenticity of the Hermes as a work of Praxiteles; that he accepts Eduard Schmidt's identification (Jhrb. des deutsch. Archäol. Instituts 49 [1934] 193-199) of the bronze head of a boxer as a portrait of Satyrus by Silanion. The English version of Dr. Rodenwaldt's text is marred here and there by awkward and eccentric expressions: we read, for instance, on page 12, that 'the fruitful river-valley of the Eurotas and the thirsty plain of Argos are attended and precluded by steep mountains' (The italics are the reviewer's.).

The half-tone plates are of notable quality, and probably represent the temple sculptures more satisfactorily than any other generally accessible publication. The excellence of these illustrations, in comparison, for instance, with some of the earlier Brunn-Bruckmann plates, exemplifies strikingly the progress which has been made in the photographing of sculpture since the early years of the twentieth century. This progress is due in part, no doubt, to new chemical discoveries and technical devices which are now at the command of the photographer. But still more significant is the fact that the commercial photographer has been superseded by the photographer who is at the same time artist and scholar, and who proceeds to his technical task only after careful and sympathetic study of the object to be represented.

In their eagerness to avoid any appearance of pedantry, the authors have gone too far in the exclusion of useful references. Even the amateur might be glad to know that the remarkable gold bowl of the Cypselids (Fig. 10) may be seen in the Museum of Fine Arts in Boston, and that the bronze helmet from the booty of Hiero at Cumae (Fig. 11) is in the British Museum.

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## IN THE CLASSROOM

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### Latin-History Correlation

One function of the teacher of Ancient History is to inspire in the student an appreciation of the accomplishments of classical antiquity and of the contributions which the people of this period have made to later generations. In history classes, for example, much is said about the beauty and expressiveness of the Greek language and of the excellence of its poetry, drama, history, science and philosophy. Unfortunately few pupils have any first-hand knowledge of the Greek. If little or no Greek is taught, there is slight opportunity here for direct correlation between the classical and history departments. The history teacher can only lament the fact that the student has never had the opportunity of listening to the musical beauty of the original Iliad, and at the same time encourage the reading of translations of some of the best of Greek literature. Perhaps we should regret the fact that too few history teachers have themselves enjoyed the beauty of the original Greek.

The Latin teacher can do much to assist the teacher of history in arousing an appreciation of Roman civilization. A considerable portion of our students study Latin but their attention has been too concentrated upon syntax and constructions to give an insight into the historical significance of the literature. The history teacher is interested in the background of Caesar's consulship in Gaul, in the bearing of the Commentaries upon his political career, and in the real meaning of the Gallic campaigns. Caesar's subsequent history, and his contributions to the development of the Roman state are of outstanding importance. Anything which the teacher of Latin can do to shed light on these questions will contribute to the student's appreciation of both Latin and History.

The historical background of both Cicero and Virgil is equally important. The student should know about Cicero's role in Roman life, and particularly about the conditions in the republic that gave rise to Catiline's conspiracy. He should be able to explain the contrast between the disturbances of Cicero's period and the tranquility of Virgil's life. These two writers cover one of the most significant periods in Roman History. Comprehension of the background of the literature is synonymous with an understanding of the period.

The teacher of Latin can also contribute to the historical understanding of the student by em-

phasizing the importance of the language itself in later generations. He should know that it was the only written language of the West in the Middle Ages, and that it remained the language of scholars, of the law and the courts, of science and medicine, and of the Church until long after the Middle Ages had come to a close. It should be impressed upon the student also that it is the basis of half of the European languages of today and of more than half our own English language. Incidentally, the student of history, whose interests lead him to research in early European history, is helpless without a knowledge of Latin.

Leon H. Canfield  
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Townsend Harris High School

### A Superintendent's View

'No matter what our social or political philosophy may be, civilization as it grows more complex will be more than ever dependent upon the men who know the laws of mathematics and the formulas of science, upon men who, having studied the history of mankind, know the relationship of the present to the past, upon men who can write and men who can speak the languages of other men. In truth, civilization will be more than ever dependent upon the very subjects that are included in the traditional curriculum for a general education.

'The confusion (in educational philosophy) came when pedagogy . . . veered to the left and urged that education should no longer consist of what the best judgment of the centuries had agreed to be of permanent value, but rather what modern youth in his infinite wisdom might think would be valuable.

'The subject matter of a general education should be definite and of such certainty that it may be taught as truth, lest men of doubt, distrust and wavering opinion go forth from our schools and colleges, educational agnostics, believing in nothing with no faith even in themselves.'

The foregoing words are excerpted from an address by Dr. Harold G. Campbell, Superintendent of Schools of the City of New York, delivered on March 19, 1937 at the thirtieth anniversary dinner of the Riverdale Country School.

### For the Second Year Scrapbook

A later writer on military affairs draws on Caesar's Commentaries for examples of proper conduct for the perfect general. Sextus Julius Frontinus, who composed his 'Strategemata' in the latter half of the First Century A. D., uses for illustration the incidents in Caesar's campaign against Ariovistus.

*De Tempore ad Pugnam Eligendo*

C. Caesar in Gallia, quia compererat Ariovisto Germanorum regi institutum et quasi legem esse non pugnandi decrescente luna, tum potissimum acie commissa impeditos religione hostes vicit. 2.1.16.

*De Emittendo Hoste, ne Clausus Proelium ex Desperatione Redintegret*

C. Caesar Germanos inclusos, ex desperatione fortius pugnantis, emitti iussit fugientesque adgressus est. 2.6.3.

*De Constantia*

C. Caesar adversus Germanos et regem Ariovistum pugnaturus, confusus suorum animis pro contione dixit nullius se eo die opera nisi decimae legionis usurum; quo adsecutus est, ut et decimani tamquam praecipuae fortitudinis testimonio concitarentur et ceteri pudore, ne penes alios gloria virtutis esset. 4.5.11.

## ABSTRACTS OF ARTICLES

Edited by Francis R. B. Godolphin, Princeton University, Princeton, N. J.

All correspondence concerning this department should be directed to Professor Godolphin. The system of abbreviation used is that of Marouzeau in *L'Année Philologique*. For list of periodicals regularly abstracted and for full names of abstractors see the index number to each volume of CW.

## Ancient Authors

**Aristotle.** Lee, H. D. P.—*The Legal Background of Two Passages in the Nichomachean Ethics*. The two passages are (1) the discussion of Justice, Bk. v, chs. I-II, and (2) the discussion of the voluntary and *προαίρεσις*, Bk. III, chs. I-III. (1) Corrective Justice is concerned with private law. Aristotle's distinction of *συναλλάγματα ἐκούσια* and *ἀκούσια* corresponds in general to the distinction of *δίκαι πρὸς* and *κατά*. (2) In Athenian law of homicide and in Eth. Nic. III three elements—volition, knowledge, foresight—are included in the idea of responsibility for an action. Aristotle is discussing the question as to when the individual is responsible for his actions, and is strongly influenced by Athenian legal practice. CQ 31 (1937) 129-140 (Fine)

**Ausonius.** Bickel, Ernst—*Die φουκτά der Stoa bei Ausonius, φουκτά in der Schreibung fictae*. Interpretation of Ausonius' Epicedion 31-32: vitati coetus eirutique tumultus et semper fictae principum amicitiae.

RhM 86 (1937) 287-288 (Allen)

Bieler, Ludwig—*Zur Mosella des Ausonius, cliens in der Bedeutung colonus*. Emends Ausonius Mosella 206 to Dum spectat transire cliens, sua seria ludo.

RhM 86 (1937) 285-287 (Allen)

**Cicero.** Sydow, Rudolf—*Kritische Beiträge zu Ciceros Reden*. Critical discussion and textual emendation of 38 scattered passages in Cicero's orations. Ph 92 (1937) 223-238 (Hough)

**Dionysius of Halicarnassus.** Lockwood, J. F.—*The Metaphorical Vocabulary of Dionysius of Halicarnassus*. The author points out that Dionysius frequently used metaphors to clarify the exact meaning of various points of criticism. There follows a long list of the more interesting metaphorical expressions ap-

pearing in the rhetorical works, with notes on their meanings and sometimes with illustrations of the use of the same or similar terms in other Greek critics and in the volumes of scholia.

CQ 31 (1937) 192-203 (Fine)

**Euripides.** Meredith, H. O.—*The End of the Phoenissae*. The author asserts that by a clearer consideration of the characters and the action one need no longer concur with the common conception that the conclusion of this drama in its present form does not come directly from the hand of Euripides.

CR 51 (1937) 97-103 (Coleman-Norton)

Stevens, P. T.—*Colloquial Expressions in Euripides*. Purpose of this paper is to suggest some additions to an article by C. Amati, *Contributo alle ricerche sull'usa della lingua familiare in Euripide* (SIFC 9.125-148). Colloquialisms are defined as words and phrases which would appear in everyday conversation, but not in distinctively poetic writing and in formal prose. Vulgarisms are not included. The colloquialisms investigated are divided into the following categories: (1) Colloquial Uses of Interrogatives, (2) Colloquialisms in Syntax, (3) Adverbs and Adverbial Phrases, (4) Miscellaneous. CQ 31 (1937) 182-191 (Fine)

**Herodotus.** Powell, J. E.—*Puns in Herodotus*. 'Review of the different varieties of pun which season the pages of Herodotus.' Herein are listed examples of an unmistakably humorous intention, of punning on proper names, of jingles without any conscious reason for their preference, of fallacious anaphora, of repetition of the same stem with different prefixes, of repetition of the same word in nearly or quite the same sense.

CR 51 (1937) 103-105 (Coleman-Norton)

**Hesiod.** Cook, R. M.—*The Date of the Hesiodic Shield*. On the assumption that Homer and contemporary art were the major sources for 'Hesiod', the author concludes that the Shield was written ca. 600-565 by a poetaster familiar with Attic and Corinthian art.

CQ 31 (1937) 204-214 (Fine)

## Linguistics. Grammar. Metrics

**Allen, T. W.**—*Adversaria iv*. Brief notes on Theognis 289 ff., 805-6, 1221-2; Homeric Hymn to Hermes 482 ff.; Aeneas Tacticus 22.19; Anecdota Oxoniensia 2.56; Diodorus Siculus 14.13.8, and discussions of some grammatical matters.

RPh (sér. 3) 11 (1937) 280-286 (MacLaren)

**Graur, A.**—*Les noms latins en -us, -oris*. The genitive in *-oris* of Latin neuter nouns in *-us* is Indo-European. The genitive in *-oris* is a Latin innovation. García de Diego believes that the differentiation of nouns in these two categories is dictated by the existence and frequency of derivatives, cf. *volnus*, *-eris*, and *volnero*. Graur, however, shows that the primary nouns and their derivatives often fail to correspond in vocalism. Most *-us* neuter nouns of probable Indo-European origin are in the *-eris* category; most *-us* neuters of probable later origin are in the *-oris* category. Paradoxically, a great majority of *-oris* nouns and a minority of *-eris* nouns have a palatal vowel in the theme. The *-oris* category had greater vitality in Latin than the *-eris* category, and it left more traces in Romance languages.

RPh (sér. 3) 11 (1937) 265-279 (MacLaren)

**Minard, A.**—*Deux relatifs homériques*. First part of a study of *ὅς τις* and *ὅς τε* in Homer; second part to follow. The pronoun *ὅς τις*, characterized by indifference to individuality, is not well termed 'indefinite.' Analysis of its uses: 1. Antecedent multiple;

A. Implicit multiplicity, in general statements; 1. Plural and singular antecedent, 2.  $\delta\epsilon\tau\iota\varsigma$  interchangeable with  $\epsilon\iota\tau\iota\varsigma$ ; B. Distributive multiplicity, in repeated actions; 1. Repetitions in the past, 2. Imperfective and perfective repetitions; C. Singular  $\delta\epsilon\tau\iota\varsigma$  following plural antecedent.

RPh (ser. 3) 11 (1937) 239-264 (MacLaren)

# History. Social Studies

**Haeringen, J. H. Van**—*De Valentiniano II et Ambrosio. Illustrantur et digeruntur res anno 386 gestae*. I. *Valentinianus Basilicam adoritur (de Ambrosio Epistula XX)*. Valentinianus had first requested the Basilica Nova for the Arian party; upon the refusal of Ambrose, he had been willing to compromise on the Basilica Portiana. Then he unexpectedly repeated his demand for the Basilica Major, of which the present letter treats. Since Ambrose's residence adjoined the new basilica (cf. 20.11, 24), it was the new basilica, together with the episcopal residence, that was surrounded by soldiers after Ambrose had left for the old basilica, where he passed two days unmolested.

Mn (ser. 3) 5 (1937-1938) 152-158 (Gapp)

**Hertz, Am.**—*Iron: Prehistoric and Ancient; an Answer to Mr. Richardson*. Argues against the conclusions of 'Iron: Prehistoric and Ancient,' in AJA 38 (1934) 555-583. The Sumerians and inhabitants of prehistoric Susa II, drawing on South Russian mines, 'achieved the great progress of melting iron and imparting this knowledge to others,' i.e. the Hittites, about the beginning of the second millennium. Hittite iron objects were at first ceremonial and ornamental. Later, the Assyrians were the chief producers and users. An explanation is given as to why wrought iron disappears in historical times from Mesopotamia. Mme. Hertz lays more stress upon texts than does Richardson.

AJA 41 (1937) 441-446 (Comfort)

**Kroon, F.**—*La défaite d'Arioviste (avec deux croquis)*. Ariovistus retreated north from the upper Saône to Baccarat, then moved to Epinal on the Moselle. There he joined battle with Caesar, who had come from Besançon by way of Vesoul. Recent military maps are said to aid in identification of the site.

Mn (ser. 3) 5 (1937-1938) 135-151 (Gapp)

# Art. Archaeology

**Gjerstad, Einar**—*Studies in Archaic Greek Chronology*. II. *Ephesus*. Makes corrections in the dating of the archaic Artemisia as published by Hogarth in 1908.

AAA 24 (1937) 15-34 (Weber)

**Lesky, Albin**—*Die Θεοφορούμένη und die Bühne Menanders*. From a passage in newly discovered fragment of Menander's play one can make deductions about the raised stage and other scenic arrangements. The system was not fundamentally different in Aeschylus' time, as can be observed in passages from the Suppliants.

H 72 (1937) 123-127 (Greene)

# Philosophy. Religion. Science

**Guthrie, W. K. C.**—*Who Were the Orphics?* The author argues for the existence of a definite Orphic religion. This 'was dependent on a sacred literature containing both dogma and precept. . . . The kernel of the Orphic message lay in its eschatology. . . . All evidence points to <the Orphic system> . . . having been in its origin the product of a few individual minds active over a limited period of time.' The author agrees with Otto Gruppe in assigning

Orphism 'to the earliest phase of sixth-century Greek thought.' It is further argued that incorrect methods have been employed to estimate the influence of Orphism. This religion seems to have had little influence in Greek thought except in the case of Plato.

Sc 61 (1937) 110-120 (Pauli)

**Marcolongo, R.**—*La Misura del Tempo*. Seconda Parte: *I congegni per la misura del tempo*. The devices employed in classical antiquity are among those described.

Sc 61 (1937) 82-92 (Pauli)

**Neugebauer, O.**—*Über Babylonische Mathematik*. This article deals with the circumstances or conditions under which Babylonian mathematics developed. The author discusses the development of a 'positionelle Anordnung des Ziffernsystems' and of an algebraic procedure, 'die beiden eigentlichen Fundamente, auf denen die reiche Entwicklung der babylonischen Mathematik ruht'.

Sc 61 (1937) 151-157 (Pauli)

**Puech, Henri-Charles**—*Fragments retrouvés de l'Apocalypse d'Allogènes*. The Book of Scholia by Theodor bar Konai (about 791 A.D.) contains fragments of an apocryphal Ἀποκάλυψις Ἀλλογενῶν, i.e. of Seth and his seven sons. The title of this apocalypse is known to us also from Porphyrius and Epiphanius. Its adherents (gnostics, Sethiani or Bardesanites) were attacked by Plotinus. The contents may have caused the designation of its author, Audi, as a heretic, as which he is known in later times.

Mélanges Cumont 935-962 (Riess)

**Stracmans, M.**—*Origine et sémantique de quelques hiéroglyphes égyptiens*. An interpretation of certain hieroglyphs, among which no. 28 serves the author to posit a development of royal eschatology in which the eternal life of the king is no longer under the aegis of Osiris, but consists in traveling with the sun-god in his daily journeys in his barque.

Mélanges Cumont 963-968 (Riess)

# RECENT PUBLICATIONS

Compiled from publishers' trade lists, American, British, French, German, Italian and Spanish. Some errors and omissions in these lists are inevitable, but CW makes every effort to ensure accuracy and completeness. Books received immediately upon publication (or before appearance in the trade lists) are given a brief descriptive notice. Prospective reviewers, who have not previously written for CW and who wish to submit sample reviews are urged to choose unnoticed books accessible to them in libraries.

# Ancient Authors

**Augustine**—*Confessions*, texte et traduction par P. de Labriolle. Paris: Les Belles Lettres, 1937. 30fr.

— *Oeuvres*. 1<sup>re</sup> série, Opuscules II: Problèmes moraux, introduction et notes de G. Combès; pp. 570. Paris: Desclée de Brouwer, 1937. 25fr.

**Cicero**—*Catilinaires* présentées par Guy Michaud. Paris: Hachette, 1937. 6.50fr.

— *De la divination*. Du destin Académiques; pp. 628. Paris: Garnier, 1937. 20fr.

— *Lettres à Atticus*. T. I, Livres I à VI; pp. 480. Paris: Garnier, 1937. 18fr.

**Plato**. Pellegrino, Rosa—*Sull' 'Ippia Minore' di Platone*; pp. 34. Naples: Tipomeccanica, 1937

**Seneca**—*Tragédies*, T. II; pp. 440. Paris: Garnier, 1937. 16.50fr.

**Sophocles**. De Falco, Vittorio—*L'evoluzione tecnica nelle parodoi e negli stasimi di Sofocle*; pp. 70. Naples: Stab. Tip., 1937

**Tacitus**—*Tibère* présenté par J. Nathan. Paris: Hachette, 1937. 6.50fr.



## Literary History. Criticism

**Goodspeed, E. J.**—New Chapters in New Testament Study; pp. 231. New York: Macmillan, 1937. \$2.00

## History. Social Studies

**Pflüger, Heinrich H.**—Zur Lehre vom Erwerbe des Eigentums nach römischem Recht; pp. 133. Munich and Leipzig: Duncker & Humblot, 1937. 7.50M.

**Schrader et Gallouedec**—Atlas classique. Paris: Hachette, 1937. 26fr.

**Solazzi, Siro**—Il concorso dei creditori nel diritto romano, Puntata I; pp. 112. Naples: Jovene, 1937. Parts I and II, 26L.

**Volterra, Edoardo**—Saggio bibliografico di diritto agrario romano. Edito a cura della 'Rivista di Diritto Agrario'; pp. 80. Florence: Coppini, 1937

**Wolff, Hans Julius**—Die Pupillarsubstitution. Eine Untersuchung zur Geschichte d. 'Heres'-Begriffs u.d. röm. Rechtswissenschaft; pp. 437-470. Palermo: Castiglia, 1935

## Art. Archaeology

**Bossert, Helmuth Th.**—Das Ornamentwerk. Eine Sammlg angewandter Schmuckformen fast aller Zeiten u. Völker; pp. 48, 120 pls. Berlin: Wasmuth, 1937. 36M.

**Cavaglieri, Eleonora**—Figure mitologiche degli specchi detti etruschi. VII, Munthuck e Chelphun; pp. 71, 14 pls. Rome: Stamperia Romana, 1937

**Crowfoot, J. W.**—Churches at Bosra and Samaria-Sebaste. Jerusalem: British School of Archaeology, 1937. 5s.

**Pellati, Francesco**—Archäologische Entdeckungen in Italien; second edition, pp. 115, ill. Rome: Ente nazionale industrie turistiche, 1934

**Rogers, Frances and Alice Beard**—Five Thousand Years of Glass; pp. 319, ill., diagrs. New York: Stokes, 1937. \$2.50

**Rowe, Alan**—A Catalogue of Egyptian Scarabs, Scaraboids, Seals and Amulets in the Palestine Archaeological Museum; pp. 396, 38 pls. London: Salby, 1937. 25s.

## Epigraphy. Paleography. Numismatics

**Grohmann, A.**—Arabic Papyri in the Egyptian Library. Vol. 2, Legal Texts; pp. 267, 24 pls. London: Probsthain, 1937. 20s.

**Inscriptiones Italiae.** Volumen XI, Regio XI, Fasciculus 1, Augusta Praetoria, edited by Piero Barocelli; pp. xix, 68. Rome: Libreria dello Stato, 1932. (Unione accademica nazionale)

Inscriptions from Aosta (Augusta Praetoria) and vicinity. Published with plates, drawings, notes and introductions in the style made standard byCIL.

**Morán, César P.**—Neue lateinische Inschriften aus Spanien; pp. 10, ill. Berlin: de Gruyter, 1937. 50M.

**Szego, Paul S.**—Collecting Greek Coins; pp. 15, ill. New York: Wayte Raymond, 1937

## Philosophy. Religion. Science

**Giovannetti, Eugenio**—La religione di Cesare; pp. xii, 423, 17 pls. Milan: Hoepli, 1937. 20L.

**Shorter, Alan W.**—The Egyptian Gods; pp. 157. London: Kegan Paul, 1937. 3s.6d.

**Spallicci, Aldo**—La medicina in Lucano. A cura della S. A. Giovanni Scalcerle; pp. xvi, 108, 1 pl. Milan: Scalcerle, 1937. 6L.

**Terzi, Carlo**—Il problema del male nella polemica antimanichea di S. Agostino; pp. 108. Udine: Ist. delle Ediz. Accademiche, 1937. 8L.

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